805 sequence is repeated. Completion of life through the entire
791 cycle is a primary factor supporting the stress on the six-
805 tieth birthday for any person who lives longer than a full cycle is considered to have been necessarily favored by the gods. This belief in god's favor applies to males and females alike. The sixty-year cycle results from the interaction between three sets of factors which are each a complex religious concept with exceedingly intricate complexities and ramifications. Although each will be discussed briefly below in turn, it must be realized that little more than a cursory examination is offered.

805 The first set is related to the Chinese view of the
812 world as if it were bipolar for not only does everything have its opposite, opposites are both necessary and complementary to each other. "These opposites tended to merge into each other and even to become each the opposite of its former self" (Thompson, 1969:3). One of these principles, yang, stands for activity, light, heat, dryness, hardness, and masculinity: the opposite, yin, for quiescence, cold, darkness, humidity, softness, and femininity (Bodde, 1951: 21).

812 The eternal interaction of the above two general
• 82 principles, the yin and the yang, produce the wu hsing (five
805 primary elements): fire, water, earth, wood, and metal (Bodde, 1951:21-2). The Chinese word hsing, which sinologues have usually translated as element, is actually a

verb meaning to walk, to go, to act and therefore, perhaps better translations of wu hsing might be the "five operational qualities" (Thompson, 1969:4) or the "five movers" or "five agents" (Carroll, 1963:8). Correlated with the five elements are a number of other five-members sets such as directions, notes, colors, tastes, odors, sacrifices, organs, etc. The five elements produce the t'ien kan (ten celestial stems), a yin and yang form of each element. It has been suggested that perhaps the ten celestial stems were once employed for counting the days of a ten-day week (Carroll, 1963:12), but if true, the knowledge has been lost in Sanlei Ts'un.

The third set of important categories are the ti chih (twelve terrestrial branches). There are also many correlations with the twelve branches and a number of twelve-member sets such as the compass points, tones of a quasichromatic scale, etc. (Carroll, 1963:13). However, the most popular correlation is with the twelve animals, in order: Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Sheep, Monkey, Cock, Dog, and Pig. The odd-numbered items are considered to be yang and the even-numbered, yin.

"The chia-tsu cycle of sixty terms is made up by combining the stems and branches so that each of the yang (odd-numbered) stems occurs once with each of the yang branches and each of the yin (even-numbered) stems occurs once with each of the yin branches" (Carroll, 1963:16).

805 Every adult in the village could name the branch and stem
• 82 of the current year and most could immediately predict both for the following year. When asked to predict some year farther into the future, most adults could satisfactorily figure them out. The question usually produced a response set which featured recitation of a sequence while counting on the fingers. The two cycles of five and twelve were figured separately and then combined by adjusting the yin or yang form of the stem to agree with the branch in order to produce the name of the year.

805 Every villager, with the exception of very small chil-
825 dren, knew the animal (branch) associated with his birth and almost everyone also knew the stem (element). Older people were often not sure of either their ages or the year in which they were born, but their approximate age plus the name of the animal associated with their year of birth always allowed accurate discovery. When we later obtained official records, there were only a few discrepancies between the recorded age and the age computed by use of the animals. Each discrepancy could be explained with a story which claimed the official records were not correct. For example, one Sanlei man had been registered two years later than his actual birth because his father was with the bandits in the mountains. In each case, the "animal" designation was correct and the official registration was inaccurate.